

A
LAYMAN'S
LENT
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A LAYMAN'S LENT.

*AN ARGUMENT FOR ITS OBSERVANCE FROM
AN HISTORICAL, SCRIPTURAL, AND
PRACTICAL STANDPOINT,*

BY

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AUTHOR OF

"The Belief and Worship of the Anglican Church," "On Wings
of Fancy," etc., etc.

WITH A COMMENDATORY PREFACE

BY THE

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COMMENDATORY.

IN one of his very notable sermons on the spiritual life, the great Lacordaire tells us that whatever in the way of human endeavor tends to lift up the soul to God, and draw the mind more intently toward Him is generally to be commended ; and whatever acts the contrary way, whatever draws us from Him, or the thought of Him, be it occupation or pleasure or book, is always to be condemned.

If this witness of so great a master be true (and we think it is most true), then the tendency of this little devotional book, written by our dear and personal friend, is to be strongly commended ; not merely for its own merits, but chiefly because it is his humble effort, put together in his own way, and after his own experience, to draw the souls of his

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fellow-men more closely to God, and more devotedly attach them to the loving Person of our Lord and Master, Jesus Christ.

Surely, all such books are to be particularly commended, in this day of a widespread humanitarianism, and a so-called altruism, which is only humanitarian and nothing beyond; and which asks so confidently to be accepted as a substitute for the old-time Christianity of the Bible, the Prayer Book, and the unbroken ages of the past. Even our clergy need to realize more deeply the dangers in that wide gap far too often seen between the influence of their daily lives, and the Divine Person of Jesus Christ. And, with all the strong helps we have, in our high and holy calling of the ministry, if this daily practice of a warm personal piety is a difficult thing to us: what pity shall we not feel for our lay brethren, these busy workmen out in the world, wrecked and tossed, and each day well-nigh submerged as they are, amidst the greater distractions of their daily

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lives, if they find it almost an impossibility, as so often they plaintively tell us, to live this “life hid with Christ in God ;” which is indeed the only true, and real, and lasting Christian life at all?

“ O for a closer walk with God,
A calm and heavenly frame :
A light to shine upon the road,
That leads me to the Lamb.”

We confidently ask, then, a blessing from God upon this aid to a layman’s Lent, and commend the head, the hands, and the heart of the writer, as also of the reader, to His protecting grace.

† ISAAC LEA NICHOLSON,
Bishop of Milwaukee.

MILWAUKEE :

Feast of the Epiphany, 1897.

PREFACE.

IN presenting to the public this his work on the Lenten Fast, the Author would fain hope that he is contributing to a real need in the spiritual life of the day. While many an one has kept this solemn season and has experienced the holy joy and lasting good that have come from it, perhaps far more have turned away, ignorant alike of the clear historical warrant for its observance, and of the many benefits therein to be found.

It has been the Author's aim, therefore, to show the authority of history and Scripture for such observance, to give a logical exposition of the reasons why the keeping of it becomes a bounden duty, and to suggest how its many privileges may best be used in order to obtain the greatest spiritual good and benefit from them.

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In the trust that this little work may commend itself to all, but especially to those who have never to the fullest extent sought the blessings of Lent, or who have doubted the expediency of such observance, and with the hope and prayer that the writer as well as the reader may benefit by whatsoever may herein be found helpful, the Author submits for the consideration of all this his labour of love for Christ :
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“SUNNYSIDE,”

Chestnut Hill, Philadelphia,

Feast of the Nativity, 1896.

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I.

THE MYSTERY OF LIFE—THE CALL OF LENT.

To every thoughtful man there comes a time when he is brought face to face, as it were, with the strange Mystery of Life, when the solemnity of it all dawns upon him. About him he sees the prosperity of the rich and the poverty of the poor, the sorrows and trials of the one, the joys and pleasures of the other. Here the good and innocent are almost crushed under some terrible blow, or struggle along under burdens almost too heavy to bear. There the wicked and careless escape unscathed, or go from pleasure to pleasure with scarcely a cloud in their horizon.

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One wretched creature with scarcely a murmur tosses on the bed of fever; another dies for the barest necessities of life; a third in the lap of luxury, cared for by loving relatives and watchful nurses, complains at every pain and ache—all forming the Mystery of Life, inexplicable, unfathomable, unless viewed in the light of Faith, in the realization that in all the strange and varying vicissitudes of our existence is the hand of God, Who, the Creator and Ruler of all things, knoweth best what is for our good.

Any other explanation, to a truly thoughtful man, would render life a burden too great to bear. If trials and troubles, sickness and death come but through the caprice of an arbitrary God, or through certain inexorable laws of nature, sooner than bear them, if such was his lot, sooner

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than anticipate them if such his expectation, man would prefer by his own hand to end his existence here and pass to nothingness, for simple cessation of being willingly exchanging such a life of misery.

But, thank God, owing to His Divinely Appointed Church, and His Divinely Inspired Scriptures, we see one great source of comfort in this Mystery of Life: in the realization that each one of us is placed here for some special purpose or work, all the varied experiences of life, whether of trial or trouble, joy or pleasure being sent to us as so many aids and helps to the furtherance of this object.

In brief, as the Bible tells us, our life is but a sojourning here, as of pilgrims in a foreign land. Created primarily for the glory of God, we are granted opportunities and endowed with capabilities, if we will so

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use them as to enable us to attain to the blessed life above, each trial, each disappointment being sent as so much schooling for the accomplishing of that end.

Man then is strictly accountable to Almighty God for the proper use and exercise of his opportunities and talents. His responsibility consequently is great. Not only must he earnestly try to ascertain "*what the will of the Lord is,*" and his life, "*what will he do with it,*" but he must also seek every means to work out that end when he finds his vocation. His desire and prayer should ever be to do not that which he wishes, but *that which God wishes*, not that which he most likes, but that for which he is best fitted, and it is only in doing this that man gains true happiness in this world, accomplishes a life work, be it in ever so humble a sphere, that leaves

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its impress on the world, and makes him to some extent at least unravel the threads of the Mystery of Life.

To such persons, then—and we speak to all who sincerely desire to do what is right—each recurring year brings at its appointed time the solemn season of Lent. Again do we stand on the threshold, to answer to the question “*Wilt thou keep Lent?*” Again on our decision may depend the issues of spiritual life or death. If it be “Yes” it will open before us wider and richer opportunities for the religious life, for closer companionship with Almighty God, and will give us added light for our journey along the pathway of our existence and a glimpse into the Mystery of Life. If the answer be “No” it will mean the falling away from higher things, the “things pertaining to God,” the lapsing into worldli-

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ness and selfishness, if not idle pleasure and sin.

Truly it is the old fight between worldly self-interest and spiritual self-interest, the higher nature and the lower nature. Again must we stand before the tribunal of our conscience, and answer to the question put in the days long past: "*Christ or Diana.*"

"Watch and pray" is the battle cry of Lent, and down the shadowy vistas of the centuries comes the sweet, loving, beseeching voice of the dear Redeemer: "*Can ye not watch with Me?*"

To one man, the question comes plainly and clearly. He cannot evade it, for he knows its meaning and inwardly he is harried by the rival cries "This I should do" (observe the prayerful season of Lent), "This I desire to do" (enjoy the pleasures of the world). To another man

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the question comes, coupled with an affirmative answer it is true, but clouded with fancied doubts and difficulties, both as to how much he should do, and as to how much physical, moral, and spiritual strength he has with which to do it. While to a third man, the question either comes not at all, or is immediately silenced, for his conscience, long since seared and scarred with many wounds, has been relegated to a dark corner of his being, where it can trouble him no more, unless it comes occasionally to haunt him like the shade of a murdered soul, disturbing his self-complacency, as pointing a trembling finger at the good examples of Lenten self-denial about him, it forces the thought to intrude itself on his darkened mind "Ought not I too to do this?"

As then, generally speaking, the call of Lent comes in this way to three classes of

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people (for we eliminate from our argument all of those, who are so holy minded, as to need no urging to take up their Cross for Jesus), so, too, generally speaking, there are but three classes of people who militate against the following of this call for the observance of Lent.

First, we may mention, those who by their strange vagaries, lack of common sense, and want of consistency, bring dishonour and ridicule upon their cause and themselves. Secondly, those who, though good and upright, have never developed the devotional side of their nature, and so, never observing Lent themselves, feel it to be their bounden duty to place difficulties in the path of all who so desire, trying to "shame" them into seeing "how foolish," "how silly" (as they are pleased to call it!) such observance is.

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Thirdly, there are those who, embittered against faith and religion in general and self-sacrifice and holy living in particular, which shames them in their own lives, do not hesitate to bring all the scorn and ridicule of the world to bear upon those trying to keep Lent, openly laughing at these, and speaking of their acts of devotion or penitence as "nonsense." With most specious arguments they ask such questions as "What do you gain?", "What is the use?", "God cares nothing for such things!", "Lent never makes A any better!", thus in their own spiritual blindness not only daring to *value* the aspiration of the Soul after God, but even presuming to voice *God's opinion* of such sacrifices and to *condemn* their brother-man!

Perhaps some think this does not seem very strong opposition. Many, however,

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who have borne the brunt of the battle can well testify to the strength and power of the forces of "the world, the flesh, and the devil," veiled, as they may be, in specious argument and polite phraseology, yet nevertheless a power and a strength that has sore wounded many a godly one who has struggled on, though maimed and disheartened, while, alas! it has driven from the field many another who, relying on himself instead of God, has been worsted in the conflict.

Lent then is upon us. The answer has to be made. It may be the crucial moment of our lives. Let us then consider the question and answer it as before God, in Whose Presence all that we do in this world is done, remembering that in our decision we must stand or fall before our Maker.

Then, as we answer "Yes, by God's

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help we will keep Lent"—and this is the *only answer a sincere Christian and a devout lover of Christ can make*—let us prepare for the battle with the armies of worldliness on every side. Let us equip ourselves in the knowledge of the reasons why we should keep Lent. Let us be ready to answer the *Devil's* objections, telling us why we should not keep it.

Then with undaunted courage, determination, and earnestness let us try so to observe this solemn season that we may be like those mentioned by the Psalmist: "*Blessed is the man whose strength is in Thee; in whose heart are Thy ways. Who going through this vale of misery use it for a well; and the pools are filled with water. They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion.*"

II.

HISTORICAL WARRANT FOR THE OBSERVANCE OF LENT.

The history of the observance of Lent can be traced back to the beginning of the Christian Era, when we find it mentioned in the writings of the Fathers, Irenæus and Tertullian. In those early days, while there seems to have been some slight difference in the various Church centres as to the length of the Fast, the solemn season, whatever its duration, was rigidly and universally kept.

Then, as now, this Fast was observed as a retreat from the world, preparatory to the joyful festival of Easter. As this

feast was celebrated with a pomp and splendour far exceeding anything to be witnessed in the present age, the natural inference is that the fast of Lent was correspondingly observed with every show of penitence, of sorrow for sin, and of preparation for a better life.

As in the case of most feasts and fasts, the title of this solemn period has also varied, but for many centuries past it has been called Lent by English-speaking nations, this name coming directly from the countries of Northwestern Europe, where we find the Anglo-Saxons designating the holy season as *Lencten*, the Germans *Lenz*, and the Dutch *Lente*, words meaning the spring fast.

While the early records show a lack of uniformity as to the length of the Fast, the differences, as we have said, were slight,

the periods observed generally only varying between six and seven weeks. There are, however, a few instances of a shorter observance of only a few days, and in one case of but one day, this probably being Holy Cross Day or Good Friday as we know it. This variation is no more remarkable, however, than that of the Kalendar, time being computed then as now in a different way by different nations, for the organization of the Church in the days of persecution and in the times immediately succeeding them could not have been as perfect, nor her observances and customs as uniform as in that period when the Church spread over the whole of Europe and impressed with her majesty and power even the secular world.

In the time of Gregory the Great, the Bishop of Rome (from 590 to 604 A. D.)

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conformity to a certain fixed period had been brought about. Then we find both the Western and Eastern Churches observing a season of six weeks, less of course the six Sundays (invariably celebrated as festivals,) thus leaving thirty-six days for the Fast. ✓

To whom is due the next great change, definitely settling the time to forty days—exclusive of Sundays—and so placing the beginning of the Fast at the day we call Ash Wednesday, is not positively known. By some, this has been attributed to Gregory the Great, but there is no reliable authority for thinking that he was the originator of the change.

Many think the addition of these four days, making the actual time of fasting forty days, was made in the tenth century, as it was not until the end of the eleventh

century that the addition was recognized by the Church of Scotland.

✓ The selection of this even number of forty days for the length of the Fast finds its authority in the examples given us (1) in the Old Testament record of the forty days' fasts of Moses and Elijah; (2) in the New Testament record of the forty days' sojourn in the wilderness of our Blessed Lord.

This has always been considered by the Church not only as sufficient warrant for appointing such a fast, but also as making it incumbent upon all to observe its commands.

In the earliest days the penitent was wont to clothe himself in sackcloth, being crossed with the sacred ashes, symbolical of the death of earthly joy, and remaining in seclusion until Maundy Thursday. At

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that time he was again reconciled to the Church and granted absolution for his sin. We believe this custom is now obsolete.

Among those of the Anglican and Roman Churches of to-day Lent is observed in much the same manner, with frequent services and special devotions. In the latter body, however, there are still in vogue a number of ancient customs long since abandoned by the Anglican Communion, either for lack of sufficient authority to commend them, or because they savoured somewhat of superstition.

Ash Wednesday, since its appointment as the beginning of the solemn season, has been observed with every mark of mourning for sin.

It is a strict fast, and is supposed to be rigidly kept by all who are able to do so. The Roman Church still blesses with ashes

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on this day, and reminds each one that he is but dust.

In the Greek Church the three Sundays of Quinquagesima, Sexagesima, and Septuagesima, which we reckon as before Lent, are called the Sundays of the Prodigal, from the Gospel for the day. The Greek Church, unlike Western Christendom, begins Lent with the day after Quinquagesima.

As we draw near the close of Lent, the solemnity of the season increases. The second Sunday before Easter is called Passion Sunday, and is observed with much ceremony, the Cross, Crucifix, Candlesticks, and Altar Ornaments being veiled in purple silk. Passion week following this, brings us to the first Sunday before Easter, called Palm Sunday, when processions with palms are made about the Church, commemorat-

ing Christ's entrance into Jerusalem, amid the shouts of "Hosanna" and the strewing of palm branches. This "Feast of Palms" as it is also called, was celebrated as early as the fifth century, though the custom of processions with palms seems to have been of later date. Now such processions are very general, being followed in many portions of the Church by a distribution of the blessed palm. The week following is called Holy Week. In it comes the solemn days of Maundy Thursday and Good Friday.

Maundy Thursday is truly a great day of Lent, and carries with it, not only the one central thought of the institution of the Blessed Sacrament, but also many customs and associations of ancient times. It has borne many names, the one we now retain coming from the Latin words,

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"Dies mandati" (the day of the Great Commandment). Among other ancient titles was that of "the Day of Foot-washing," in honour of Christ's cleansing of the Apostles' feet, an example even now followed by the Bishop of Rome, who with an elaborate ceremonial, far different from the simplicity shown by our Blessed Lord, washes on this day the feet of twelve beggars.

In ancient times there were four prominent features of Maundy Thursday, though they were customs only to be found in some parts of the Church: (1) the catechizing of the Catechumens, or those desiring Baptism; (2) the reconciliation of Penitents, who, assembling on the outside of the church, listened to a sermon from the Bishop, and upon entering the sacred building and hearing the Mass for the

Reconciliation of Penitents were publicly absolved from their sins; (3) the Consecration of the Chrism, or the sacred oil long used—and still used in the Greek Church—for the anointing of the confirmed, the sick and the newly baptized; (4) the celebration of the Holy Eucharist, on this day regarded as especially solemn as being offered on the day commemorating its institution.

Some other curious customs were: the enforced silence of all church bells, the stripping of the Altars after Vespers, and the cessation of chanting.

Another great day of Lent is Good Friday; indeed it is undoubtedly the most solemn time of the whole Church Year. It has been strictly observed since the earliest times, and in some cases, for those who could endure it, the fast was enjoined

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until midnight of Easter Even, the day following. At one time not only food, but bathing was forbidden. Soon the day came to be observed with the solemnity and ritual now in vogue among almost all branches of the Catholic Church.

Among other old customs was the extinguishing of the candles on the Altar, these being with great solemnity put out one by one. Sometimes a Cross was erected before the Choir, but this was abandoned, as it probably led to such superstitious practices as "Creeping to the Cross," and "Adoration of the Cross." The Crosses on the Altar and on the Rood Screen were considered sufficient to remind one—if any reminder was necessary—of the great Sacrifice of the Day, the Crucifixion on Calvary. The Holy Communion, being the greatest act of joyful

worship of the Christian Church, was not celebrated, but in some branches of the Church, as in the Roman Communion to-day, the desire to partake of the Blessed Sacrament was so great that it was permitted to be reserved on Maundy Thursday, and under the name of "the Mass of the Presanctified" was administered on Good Friday.*

The present custom of the Anglican Communion, of singing what are called the "Reproaches" and preaching a series of Meditations on the Seven Words of the Cross, the latter interspersed with hymns and prayers, seems most conducive to the devotion suitable for such a solemn time, and most fitting as a service of Com-

* This is not to be taken as inferring that Reservation for the purpose of administering to the sick is not right at *all* times, although Reservation for Adoration *only* may be questioned.

memoration of the Sacrifice of Christ on the Cross, there crucified for the sins of the whole world.

Thus then, in the observance of the early days of the Christian Era, and in the universal custom of the Church ever since, we have the strongest warrant for the keeping of Lent in the present day, having an argument from history and an argument from religion, for as in her records the Church as an Institution shows the *facts* of her universal practice, so by this *universal practice*, the Church as a teacher shows us what must be accepted as right, for being the repository and interpreter of Christ's Holy Religion, this Catholic Church, His Mystical Body, cannot, when she *acts as a whole*, teach or practice what is wrong.

Fortified then, with this authority of his-

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tory, and armed with the endorsement of the Church, let us keep this time of Lent as did the Christians of old, as a solemn period of preparation for the bright and glorious Festival of Easter, commemorating our dear Lord's Resurrection, as Lent commemorates His Fast and Crucifixion. And that we may persuade others to a like holy observance, let us in the following pages consider for a moment this wonderful Mystery of Life, and what it means, and see how the teaching of Lent in a measure serves to explain that which otherwise seems inexplicable, at the same time enquiring into the religious reasons for, and answering the worldly objections to, the observance of this solemn season.

III.

SCRIPTURAL REASONS FOR THE OBSERVANCE OF LENT.

Having investigated the historical warrant for the observance of Lent, having thought for a moment upon the Mystery of Life, having considered the possibility of the teachings of this solemn season in some measure interpreting that which had seemed unfathomable in this life, we now come to examine into a few of the main reasons for the keeping of this holy fast, starting with the greatest of all Scriptural arguments, the example of our Blessed Lord Himself.

It seems a misfortune to many, though

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it should be a privilege to all, that we so often have to give an explanation of much that we do, and much that we believe to inquirers after truth or scorers of religion ; to take the part, as it were, of the writers of the dark ages of unbelief, and act as Christian Apologists. Most important then is it that we ourselves are thoroughly schooled in the reasons for belief in those things which we defend, so as to have a reply for all cavillers.

As, however, the observance of Lent is not only a great help to those who keep it, but also a great reproof to those who do not, let us ever remember at the outset that the strongest answers to all scoffers, unbelievers, and lukewarm Christians are these :

- (1)—that our Blessed Lord, Whose life we are to copy, set us the example

of fasting forty days and forty nights in the wilderness ;

(2)—that He Himself said of sins that
“ *This kind goeth not out but by prayer and fasting ;*”

(3)—that our self-sacrifice, devotion, and earnestness show the depth of our love for and belief in Him, and give an example of works done for Christ, not for earthly glory or worldly gain.

Perhaps this last may do more to convince the worldly-minded that we are in earnest, and have a *real love* for a *personal Saviour* than many a sermon from a pulpit, many a book from a pen.

To enter briefly upon the main reasons for keeping Lent—a few of which reasons we hope to treat of more fully in a subsequent chapter—we find that they can be

separated into topic heads and can be enlarged upon as follows:

I. *Because Christ set us the example.*

Here in the sojourn of Christ in the wilderness, we have the comfort of knowing that He, in His perfect Humanity, was tempted in all things the same as we are, yet without sin. This was necessary in the fulfilling of our Blessed Lord's appointed work, to show all mankind the possibility of resisting temptation and the way in which to overcome it.

In this sojourn in the wilderness, Christ touched no food whatever, but was as the sacred words tell us "*an hungered.*" At this juncture the Devil comes, thinking in the moment of physical weakness to conquer the Prince of Peace. First, he points out stones and asks Christ to make them

bread; then he takes Him up to a pinnacle of the Temple, and asks Christ to cast Himself down, saying that God will interfere with His Angels; and lastly, taking Him to an "exceeding high mountain," he shows him all of the kingdoms of the world and the glory of them, and offers the sovereignty to Christ if He will worship him, the Devil. Herein we see the three great temptations that come to all of us, in various ways: those of the body, the mind, and the spirit.

Our Blessed Lord, being both God and man, could have stopped the Devil at once, but this temptation was part of the sacrifice He made for us, for herein He shows us the Sinless One, in His *humanity* beating back and completely conquering the Devil, the Prince of Darkness.

In the first proposition, "*If thou be the*

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Son of God, command that these stones be made bread," we have the Devil's temptation to the *body*, appealing to hunger; in the second, "*If thou be the Son of God, cast Thyself down; for it is written, He shall give His Angels charge concerning Thee; and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone,*" we have the Devil's temptation to the *mind*, to pride or vanity, for Christ could here have shown an instance of His Power; in the third, "*All these things will I give Thee, if Thou fall down and worship me,*" we have the Devil's temptation to the *spirit*, to give up truth and religion for sovereignty.

And as in these temptations of Christ, we see the ways in which the Devil can tempt us too, so in Christ's answers, we see the means with which successfully to

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resist, for as Christ quoted the Old Scriptures * against the Devil, so we must think of Christ's words to use in our temptations. So, too, as Ministering Angels visited our Blessed Lord, after His temptation, we will be cared for by Him if we closely follow His beautiful life.

It is then in the example of Christ that we find our first Scriptural argument for observing Lent. It is not to be supposed that there is no meaning in this wondrous example. Surely it is for us to copy in some special way, at some special time. This time and this way have been appointed by the Church in her commands for the season we call Lent.

Therefore since the Church both gave us the Holy Scriptures and commands all

* Our Blessed Lord's answers are found respectively in Deuteronomy vi, 16; viii, 3; x, 20.

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to observe the solemn fast of forty days and forty nights in the wilderness related therein, it follows that Christ in His sojourn there meant it to be an example for us to follow in the way of special devotion and sacrifice, ordained by the Church. In these special ordinances for Lent we are in some degree to withdraw ourselves from the busy world about us, which retreat gives our second reason for keeping this holy fast:

II. *Because the time thus taken from labour or pleasure gives us the opportunity for (1) special prayer, (2) meditation, (3) reading, and (4) Holy Communion.*

Here then is our great chance of developing the *spiritual life*,* of drawing

* The spiritual life is treated of more at length in a subsequent chapter.

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closer to God, of discovering our sins, of learning how to correct them. How precious should such a privilege be! How lovingly should we long to draw near to the Blessed Saviour's side! Here in these spiritual exercises we find the grace that enables us to fast and deny ourselves, which gives us the third reason for keeping Lent:

III. *Because fasting and self-denial help us in three ways: (a) by proving our love for Christ by suffering with Him, (b) by giving us power over our bodily desires and appetites, (c) by making us less likely to sin, (d) by fitting us to endure suffering and trial other than voluntary if it should come.*

This then is the rule of *Sacrifice*.*

Here are four great arguments. The

* Treated of in a subsequent chapter.

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first point needs no proof (*a*) that as it is love for the dear Redeemer, Who died for us, that prompts all sacrifice, so the making of the sacrifice shows the reality and power of this love.

In the second point, also, we see (*b*) that the stronger grows the spiritual nature (and all this fasting and sacrifice tends to develop this growth) the weaker becomes the lower nature. The desires and appetites are tamed and controlled by the soul or spirit living in communion with God, and drawing its source of help from above. Two opposite forces cannot reign at the same time, hence the triumph of the spiritual nature means the defeat of the bodily one.

Still further, we find in the third point (*c*) that the desire for sinning becomes less, the more we live the life of the Crucified

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and strive after the things above, for he who is occupied with spiritual matters and works emanating from the love of such, has little time or desire for those things "of the earth, earthy."

And, lastly, to glance at the fourth point, we perceive (*d'*) that this keeping in subjection the desires of the flesh, this mortifying of the body, this bringing of the lower nature under the rule of the higher nature, is also developing our strength and force of will, for it enables us to school ourselves to do without certain things, to endure hardships and to bear disappointments, all, so to speak, voluntary, inasmuch as they are done from love and not perforce, yet useful in their way, as being preparatory to sorrows and trials that may fall to our lot in the years to come.

This voluntary subjecting of ourselves to

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disappointment and hardship also arouses our sympathy for those who have little but such experiences in their lives, which brings us to our fourth great reason for observing Lent:

IV. Because our drawing away from worldly pleasure gives us the time, and our self-denial gives us the money to devote to the alleviation of distress about us.

In the statement of this, the fourth great reason for keeping Lent, is almost all the explanation needed for understanding it.

The giving to the Church and to the poor should ever be regarded as one of the most holy duties and most precious privileges of the Christian, and when this can be done in person, it should fill one with even greater joy, for in all such ministrations we are brought face to face with the

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poor Lazarus at the gate, the destitute and wretched, to whom when we give our dear Lord says we give unto Him: "*Inasmuch as ye have done it unto one of the least of these my children, ye have done it unto Me.*"

Of course, we should always seek this privilege, yet in the bustle and rush of this nineteenth century civilization it is often hard to find the time. Here, then, Lent, coming with the endorsement of the Holy Catholic Church, urges these great reasons, among others, to persuade all to avail themselves of this holy season, with its manifold privileges and opportunities, only secured to most of us by a withdrawing to some extent from the cares or pleasures of the world.

Called by Christ, bidden by the Church, urged by our better nature, let us realize the force and strength of these reasons for

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observing this solemn season, but let the controlling motive of our keeping of Lent be not logic but love, such a love as passeth the love of man, inasmuch as it comes from God to us and goes out from us to God, in adoration, service, and sacrifice.

IV.

OBJECTIONS TO THE OBSERVANCE OF LENT ANSWERED.

We have considered some of the chief reasons for observing Lent. We have seen that the earnest and sincere Christian should deem it his bounden duty to keep this solemn season. We have also seen how the doing of this should be a precious privilege, rather than a great sacrifice, a willing offering of one's self from love of the Master. And, finally, we have found that the strongest argument we can have to persuade others to keep Lent is to make our own lives show forth a devout and

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consistent example of the religion we profess.

Let us now examine the objections generally urged against the observance of this holy season, and show either the fallacy of such arguments, or the true animus that prompts them. It will take but little space to do this, for with the exception of the first objection, all may be comprehended in the statement that these persons do not keep Lent, or want others to keep it, because they do not desire in any way to put a curb on their lower nature or restrain any of its desires, except, perhaps, the most sinful ones. In other words, if such people have any religion at all, it is of a negative kind.

Of the objections urged, perhaps the one most frequently met with is :

I. *God is not pleased at the sight of men*

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fasting and denying themselves, when He has surrounded them with gifts and blessings that are to be enjoyed.

A more specious objection could hardly be made. In the first place, it shows a woful ignorance of God and God's ways, as revealed to us in Holy Scripture, and a sad inability to conceive of or understand the Divine plan so clearly shown in the Mystery of Life.

If God does not want sacrifices, why then throughout the Scriptures do we find such full and definite directions given for them? They formed the basis of the Mosaic law, that law given from Mount Sinai by God Himself, veiled in the fire and clouds. They are advocated in all of the writings of the Prophets, who we believe were the mouthpieces of the Almighty. They are woven through and through the

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Epistles of Saint Paul, the great Apostle to the Gentiles. They are the life of the teachings of our Blessed Lord as given to us in the Holy Gospels—where especially we have shown to us the greatest and most ideal of all sacrifices, the SACRIFICE OF SELF, commanded by Jesus Himself, and exemplified in His own Sacrifice and Death on the Cross, for the sins of the whole world.

There is nothing vague or indefinite about these teachings. They are not capable of various interpretations. They are not figurative expressions. On the contrary, these commands are clear and lucid, and are intended to be taken literally, for indeed only in that sense can they be understood.

Prayer, fasting, sacrifice are continually mentioned, and we are constrained to

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practice them. We have not space to quote at length, but the few instances we give will show how generally through the Scriptures is such teaching found: in the Prophet *Joel* ii, we have a direct call for the people to assemble together, beginning with the 12th verse, "*Turn ye even to Me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning;*" and continuing he gives definite directions for such a time of penitence; in the Psalter we find in many of those penitential psalms the same authority, and in Psalm xxxv, 13, we read, "*I put on sackcloth and humbled my soul with fasting,*" and in cix, 23, "*My knees are weak through fasting: my flesh is dried up for want of fatness;*" in the Gospels we observe that sacrifice and fasting are continually advocated, and in Saint

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Matthew xvii, 21, we read of some sins that the only way to escape them is this: "*Howbeit this kind goeth not out but by prayer and fasting;*" and again we find Saint Paul in his wonderfully powerful Epistles not only tells us of that which the love of Christ enabled him to do, but also in II Corinthians, vi, 5, lays it down as a law of all workers for our Blessed Lord to approve themselves "*in labours, in watchings, in fastings,*" and in his Epistle to the Romans xii, 1, beseeches all "*that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service,*" and once more in his first letter to the Corinthians, ix, 27, tells us "*But I keep under my body and bring it into subjection.*"

These are not isolated cases. The whole Bible is aglow with this idea of

bodily self-sacrifice, and if it needed more to urge it (and it seems almost like blasphemy to suggest such need!) than the example of our Most Holy Redeemer and the Saints and Apostles of all ages, the *inspired* words of Saint Paul to the Romans should be conclusive proof of God's approval of fasting and sacrifice, for herein the great Apostle commands us to offer these our bodies as a "living *sacrifice*," and continuing tells us this is "*acceptable*" to God and our "*reasonable service*."

As an answer then to the first point in this principal objection urged, let all note that as our knowledge of Christ and His commands comes from the Church and the Bible, so we are to turn there for our authority on this question, and on doing so we have found that fasting and self-sacrifice are most emphatically set forth and enjoined.

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Taking up then the second part of this objection, viz.: that God gives us His blessings to use, by which blessings in this instance we mean those things that minister to our bodies, we need only say that to think for one moment that they are to be used and enjoyed at all times is to miss, as we have already stated, the true meaning of the Mystery of Life, wherein it is part of the Divine plan to surround us with these blessings, at the same time accompanying them with a sufficiency of Divine grace, to see if we will use that grace to rise above mere creature comforts and strive for the things of the soul.

Again, as at times in our physical nature we are obliged to forego certain things in themselves *generally* harmless to us, in order to bring back the body to a better condition of health, so in our spiritual na-

ture certain things have occasionally to be given up, to bring this higher part of our being into a more sound state of spiritual health.

To this first objection then we oppose two answers, (1) that the teaching of the Church and the Bible is positive in advocating fasting and sacrifice; (2) that it is part of the Mystery of Life that creature comforts in themselves harmless are sometimes to be given up in following out the Divine plan.

Another objection urged is :

II. "*Prayer and fasting often make one cross or at least sober-minded. Why not live and enjoy life and 'eat, drink, and be merry' ?*" In reply to this we would say that prayer and fasting should never make any one *cross*, for though such a condition may arise from the fast, a special object of

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the prayer should be to conquer any inclination to peevishness or irritability. An earnest keeper of Lent will apply himself specially to overcome any such temptation.

As to being "sober-minded," contrary to what some may think, that trait is a virtue. Life is not a playground, where naught but laughter resounds or pleasure is found. It is a rough, hard battle-field, where sometimes we have to marshal all of our forces to repel the assaults of the Devil, sometimes to sleep on the cold, hard ground of loneliness and discouragement. It behooves us to be "sober-minded," for death may come as "a thief in the night," but with this sober-mindedness, our religion should so pervade our being that the love, the happiness, and the joy of our spiritual life and hope should illumine our faces, as a lamp does a sombre yet noble

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room. Sober-minded, yet cheerful ; grave in spirit, yet smiling of face ; contemplating heavenly, spiritual heights, yet condescending to earthly matters—ever trying to shed forth the love of the Crucified into the burden-bearing or the pleasure-loving lives about us.

“Eat, drink, and be merry” is a heathen maxim, and ill-befitting a Christian. We may, it is true, do all three, and there is no sin in the doing of them, but as there is a time for all things, “*a time to weep, and a time to laugh; a time to mourn and a time to dance,*” so Lent is a time for meditation and mourning, and not a season of merriment and rejoicing, for we mourn for the sufferings of Christ and for the sins of the world that made necessary His Atoning Sacrifice.

We will now consider a third objection :

III. *So much church going is simply "religious dissipation."* Who first propounded such a sentiment we know not, but it is one unbecoming a *true man*, much less a devout Christian. Can a lover do too much for the one he loves? Can he go too often to the house of his loved one? How infinitely more then must this answer to those questions, which of necessity must be "No," apply to spiritual things. Truly the lover of his Saviour cannot do too much for Him! He cannot pray too much, or make too many sacrifices for Him Who *died* for all! He cannot go too often to His House, hallowed by His abiding Presence, and sanctified as a place of worship of His Holy Catholic Church!

Ah! Scorn such an objection, for Christians do not dissipate, and devotion and sacrifice and worship are not dissipation,

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but the love and aspiration of the soul to Him, Who, when all men change, changeth not!

The scoffer or irreligious is now well-nigh beaten back. He cannot quote Scripture against the observance of Lent, he cannot use the other two objections already quoted, for the thoughtful man will soon prove him a fool. Now he turns to weapons of a lower nature, and urges as another objection:

IV. *Lent makes one neglect business or household duties.* Does it? If not, then the man who urges such an objection is a liar before God. Such an one himself may for a day of worldly pleasure, or a night of wild revelry unfit himself for his business duties, or absent himself altogether from them, but we would fain think, as, thank God, it has been our observation,

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that the majority of Lenten observers feel all the greater responsibility of fulfilling their several tasks and doing them well from this keeping of Lent.

An hour in the early morning in church kneeling before God's Altar, gaining help and grace from partaking of the Blessed Sacrament of Christ's Body and Blood; an hour stolen from a night's slumbers to be spent in prayer and devotion, searching for one's sins and confessing them humbly to God; a few moments taken from luncheon to listen to an address at a midday service, or to kneel in quiet meditation in dim cathedral aisle—is this neglecting one's duties? We think not, and we venture to say that by far the larger number who thus pass their Lent, drawing closer to God, never let their household duties or their professional duties suffer for want of

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attention or time, for these devotions are made at hours and seasons that are the worshiper's own, that usually by him are devoted to rest or recreation, and are now turned to religious exercises.

Yet herein comes a solemn injunction for those who insist upon such working hours as prevent them or their employees from benefiting by the many additional church services the Lenten seasons offers. Let all such remember their responsibility before God, and let them make the opportunity for all to worship at some time if so disposed. Hypocritical posing as a saint may result in such a man turning out a great scoundrel and defaulter, but *true religion*, devoutly followed out, is one of the greatest incentives to honesty, sobriety, and purity, for such religion of necessity constrains to these virtues.

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Then as a last great objection we hear urged by our now conquered opponents:

V. *Those who observe Lent do not themselves seem to benefit by it.* Perhaps not in the eyes of the world. Perhaps in some cases really not bettered. Yet such objectors forget that in the latter case the keepers of Lent evidently are not in earnest, are not using the right means to attain their object, while in the former case these people who do not *appear to be benefited might be many times worse if such a solemn period was not observed by them.*

In other words, religion may not always make saints, but it may keep from becoming sinners. To resist sin is at least going so far on the road to holiness. Negative religion, while always sadly lacking in power and force as compared to positive religion, is at least incomparably better

than no religion at all. So those, so criticised by the objector, may indeed be fighting a great fight with sin, and while not advancing into the enemy's country yet may be bravely and successfully holding their own against these assaults of the Devil.

We have gone over a few of the main objections urged against the keeping of Lent and we hope we have proven how trivial and foolish they are. These objections may be differently phrased. They may come clad in the remark that if we keep Lent, the arguments hold good for the whole year, yet here they are wrong, and we would fain think that no great reasons for and no great reasons against the observance of Lent can be found that are not covered or contained in the headings we have suggested, and which it has

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been our aim to try to explain or to answer. Trusting then that we have satisfied ourselves and others as to why we should keep Lent, let us specially in the next few chapters consider the special helps we can get from the privileges of the Spiritual Life and the Life of Sacrifice, reminding all as we do so that if now convinced of the bounden duty of all to keep Lent, then those who after this, heed not the call, assume a heavy responsibility, for "those who knoweth the right, and do it not to them it is sin."

V.

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It is in the Spiritual Life that Churchmen are chiefly lacking at the present day. Yet it is among the greatest accompaniments of our Christian Belief, for as an earnest faith can never exist in the soul of man unless it blossoms forth in love for God, so this love for God will be but weak and unreal unless it inspires the possessor to acts of devotion, showing forth this love, which devotion makes the Spiritual Life.

Perhaps we can find no greater contrast between the Christianity of Apostolic times and the Christianity of the day than in this respect. Then, when confession of the

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faith meant persecution, suffering, and oftentimes death, the Christian never faltered in his worship to God Who had created him, in his devotion to Christ, Who had died for him.

In darkened cellars, in upper rooms, in gloomy Catacombs we see them leading this Spiritual Life. They believed that which Saint Paul said: “ . . . *to live is Christ, and to die is gain.*”

So too in Mediæval times we see a devotion rarely equalled, and though somewhat dimmed with the clouds of superstition and bigotry, the modern Christian has just cause to turn away in shame and sorrow, as he views his negative religion and compares it with the warm, earnest devotion and love of the Middle Ages. Then holy monks—and most of them were holy, notwithstanding some who fell and brought

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disgrace upon their Orders—patiently toiled, erecting mighty Cathedrals or illuminating precious manuscripts to God's Glory; then sorrowing penitents kneeling before the Crucifix on the wall of their bare cells communed with the Almighty or meditated on the Passion of our Most Holy Redeemer; then gallant knights and warriors braved the sands and suns of the deserts to try to free their Saviour's tomb from Moslem insult and sacrilege; then holy women nursed the sick, cared for the homeless, and taught the ignorant, all the while, like the monks, practising a self-denial never witnessed elsewhere.

Now, instead of trying how much he can do for the Crucified, man is content with trying to see how little he can do. Instead of his whole life being lived for God and in God's Presence, he is satisfied to live with-

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out Him, except at certain times, when, in his presumption, he decides to give up so much time to God's Worship. Are we exaggerating? Glance about you, and, without judgment, see how few in their daily labour seem to remember God or His being ever present among them. Truly many an evil deed would never be done if that great truth could be realized and followed out.

Let us even go a step further and let the light stream into our souls and hearts! Do we ourselves remember this wondrous truth that God knows our every thought, that He hears our every word, that He sees our every act?

Do we try to do all that we do to His Glory, winning worldly success or earning our daily wage, as is right and proper, but chiefly happy in the obtaining of them be-

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cause it adds to God's Glory, in that our lives are useful? Do we think how every sin we do must add to the weight that our Blessed Lord, who is the Sin-Bearer, has to bear? Do we by frequent devotions try to show our sorrow for our sins and gain grace to conquer them, ever growing purer and holier by the aid of this spiritual life? No, many a Christian of to-day does not, and inasmuch as he does not, he is lacking so much in the love that Christ calls for, he is missing so far the precious opportunity of drawing close to Him Who says to all, rich and poor, high and low, "*Come unto Me and I will give you rest.*"

Modern Christianity may found Hospitals and endow Colleges, may build Schools and organize Charities, yet these works can as readily be done from humanitarian motives, from love or pity for man-

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kind, and unless prompted purely and simply by a love of Christ they are so far meaningless as an evidence of religion. Given, however, this Spiritual Life, this *intense* love of Jesus, this ever-present realization of His Sacrifice and Death, and what a wealth of Christian offering do such works become !

As the mediæval artist pictured on glowing canvas his conception of sacred personages, Whose very Divinity shone forth because the artist's soul was pervaded with the religious love that he tried to express ; as the monk on bended knee chiselled into life and beauty the stone that was to form part of that glorious Cathedral pile being reared to God, a holy exaltation seeming to illumine his pale face, as little by little the sculptured stone assumed the ideal for which he was striving ; so in a more

prosaic sense, yet nevertheless as true and real, will both the work and the giver be blessed if the love of Christ is the impelling power. The soul of the giver will have that happy consciousness of doing his little for our Blessed Lord ; the very work itself, the Hospital or College, School or Charity, will have an added blessing in the more spiritual interest the donor will take in them.

As in great things, so in small ones : our household duties, professional duties, business duties, or whatever the labours may be, are better done when done to God, as in His Presence, and what is more, they lose much of their labouriousness if done in this way. Even the little child (whom our dear Lord particularly calls to Him, for He not only loves dearly these innocent little souls, but also tells us that if we are to

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gain Heaven we must be like them in purity and child-like faith) can early begin his life for Christ, doing his little part to copy and please Him, the Good Shepherd, Who like the earthly shepherd who brands his sheep with his sign, marks every child of His with the sign of the Cross in Holy Baptism.

If then, this Spiritual Life is so essential to the usefulness of all, if it seems so sadly lacking in our midst to-day, how can we gain it and cultivate it, so that we can have its grace illuminating our lives? By *Prayer*, by *Meditation*, by *Reading*, and by *Holy Communion*, and especially in this holy season of Lent, when the Church in her added services, opens wide her doors as she calls all to the foot of the Cross.

There are many ways in which these four great aids to the Spiritual Life may

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be cultivated. It is not our province to assume to direct as a Priest, and it may be better for each one to consult the parish clergy for suggestions in this respect, yet as we ourselves have learned from the Church certain ways that prove more or less helpful, we venture to outline below a short and practical scheme for the cultivation of this life, in the hope, however, that none will stop there, but will go "*from strength to strength*," ever seeking a higher ideal of the Christian Life.

PRAYER: In prayer we raise our souls to God, the creature speaks to the Creator, the sinner to his Judge. Never a man was born who did not feel the need of prayer, who did not feel this great longing of the soul. He may stifle the voice, he may, in his presumption, say there is no God, he may deny the usefulness of prayer, but

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the feeling of dependency is latent in his heart all the same, and though for a time he may forget it, sooner or later there will come a time when life to him without prayer will seem a long, dreary existence. Let him pray, however, and life expands in a wonderful way before him, for "*the prayers of a righteous man availeth much,*" and even the trials and sorrows and griefs of such an one are resignedly borne.

Many people, however, do not know how to pray. Some pray formally, as if the mere act of praying is all that is necessary. Others formulate and utter long petitions to God, telling God, as it were, what He should do for them, the suppliants, as if God does not know best. In the former case there is no earnestness or heart worship, in the latter case there is no humility or comprehension of God's ways.

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We do not purpose to enter into what we might term a "theological definition" of prayer. We will say, however, that prayer is of several kinds. There is prayer of *Thanksgiving* which renders God thanks for all of His blessings, but above all, for His "*inestimable love in the redemption of the world by our Lord and Saviour Jesus Christ, for the means of grace and for the hope of glory.*" This kind of prayer is best seen in the service of the celebration of the Holy Communion, the other name of which, *Eucharist*, means "thanksgiving."

Then there is prayer of *Confession*, asking God's forgiveness for our sins. This should always be as full and as complete as we can make it, yet never going so much into detail as to lose sight of the fact that God knows all our sins before we confess them, only requiring such con-

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fession as a mark of humility and sincere repentance.

Then, lastly, there is prayer of *Supplication*, or the asking for blessings, help or grace for our spiritual and bodily needs. Here it should be noted that while such supplication is quite right, being, in fact, a great help and comfort to mankind, two things should be guarded against: (1) asking God for that which is wrong, not only those things that are of themselves evil, and consequently will not be granted by God, but also those things that may of themselves be good, yet for *us* would be harmful; (2) asking God for anything without coupling with it, the humble attitude of the heart as well as the words of the mouth, "*if it be Thy will.*"

Too often in praying we forget this simple truth: that we view things with a finite

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mind, and so may often see them wrongly, while God sees them with an Infinite Mind, and knows that which is right and that which is not right for us. Prayers too, are generally answered (perhaps we may say are always answered), although we may not see the answer when it comes, or the answer may be of a kind different from that which we had expected.

Let us, then, learn as our chief lessons from prayer: (1) that in the Mystery of Life God's ways are not our ways; (2) that our petitions must be earnest and from the heart; (3) that we must realize to Whom we are praying; (4) that we must never forget humility and reverence, and ever wish God's will, and not ours, to be done.

Prayer, whether of thanksgiving, confession or supplication, may be either in

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the liturgical forms set forth in our Book of Common Prayer, and works of Devotion, or in our own imperfect words. Undoubtedly, the better way is to combine both methods, for as our own words may more truly express our individual feelings, so the written prayers help us in making our petitions more acceptable. Combining them too, guards against formalism on the one hand, and carelessness on the other. The one way represents the *finer mind* of the Church as *a body*, the other way, the *full heart* of man as an *individual*.

Prayer, too, may be by *Intention*. The Lord's Prayer for instance, may be offered up in place of the petitions of the soul that one would frame if he could, coupled with it being the *intention* that this Prayer should stand in place of those the suppliant cannot express. Some especially advocate

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this, as the Lord's Prayer, in its several clauses, covers every need of body and soul.

In preparation for partaking of the Blessed Sacrament, our prayer should be very earnest and our examination very thorough, for not only is it requisite to be penitent for sin, but it is also necessary, if we would conquer that sin, to know exactly what it is and under what guise it comes. A helpful way of examination is : (1) by the Rule of the Ten Commandments, seeing wherein we have disobeyed them ; (2) by the Seven Deadly Sins of Lust, Anger, Pride, Covetousness, Sloth, Envy, and Gluttony, and each and every phase of those sins ; (3) by the great virtues of Faith, Hope, and Charity, finding out wherein we have fallen short of our duty in those respects. This examination, followed by con-

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fession of our sins to God, accompanied by sincere repentance, coupled with restitution, and continued in contrition, enables us worthily to make our communion and to partake of the Blessed Sacrament.

It has always been a devout custom to say Morning and Evening Prayers in the Family as well as in the Church, and until this custom is again generally observed in our midst, the spiritual life will continue to be lacking.* It is a lovely thought, too: as a Family, to speak to God in Prayer before going to the labours of the day, to ask His blessing in Prayer before retiring for the night.

Let us then seek every opportunity for prayer, and especially during the season

* A short form of daily Family Morning and Evening Prayers is appended to this little work.

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of Lent. Let our lives be full of prayer, for it ever brings us closer to the Master.

Let us seek to attend the Church services, and there join in the formal offering up of the Church's written prayers; let us have twice daily Family Prayers at home; and let us apart, individually, in the quiet seclusion of Church, Chapel, or sleeping room humbly on bended knees, try in fervent, earnest prayer, (our *own* prayers and the *Church's* prayers,) to reach after the things "pertaining to God," and fit ourselves for the Life Everlasting.

In closing this topic let us glance for a moment at the Lord's Prayer. What a wonderful wealth of meaning is contained in that name! Prayed by Him! Taught by Him! Commanded by Him! The prayer of God the Son, to God the Father, of the Redeemer to the Creator,

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given to us finite creatures to use in addressing the Infinite One, and given to us in the blessed words of the dear Lord Himself.

It is a prayer above all prayers, hallowed by Christ's own use, sanctioned by His command, and endeared alike for its inherent beauty and its association with Him and the holy men of all ages.

It is almost the first prayer uttered by the little child kneeling at its mother's knee; it is almost the last prayer breathed by the dying Christian, standing on the brink of the grave. It has its place in every service of the Church, and in the Celebration of the Holy Communion it appears twice, first to be used by the Priest alone as an approach to the solemn service he is to celebrate, secondly, to be used by Priest and people together as an humble

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form of thanksgiving after partaking of the Blessed Sacrament.

In its successive clauses it embodies all the needs and aspirations of the human soul. First it contemplates the Majesty and Glory of God (*Our Father, Who art in Heaven*), then it acknowledges the holiness of His Name (*Hallowed be Thy Name*), prays for His Holy Church (*Thy kingdom come*), and humbly accepts the necessity and rightfulness of His will always and everywhere being done (*Thy will be done on earth as it is in Heaven*). Continuing it changes from *adoration*, so to speak, to *supplication*, and petitions for all we need for body and soul, for the bread of life, Christ's words, His grace, His strength, His Sacrament, and also for the earthly bread, or those things we need for bodily sus-

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tenance or happiness (*Give us this day our daily bread*).

This supplication is continued, but now coupled with *confession*, for in the following clauses we beg for forgiveness for our sins, realizing, however, that we cannot obtain this unless we, too, pardon those who have done evil to us, (*And forgive us our trespasses as we forgive those who trespass against us.*) Then we break out with the whole strength of our heart, asking God not to lead or permit us to go into temptation too great for us to resist, but to grant us so to go into temptation as to resist it by His grace, knowing as Saint James says (i, 13), that we are tempted with evil, not by God but by our own lust (*And lead us not into temptation*). Quickly we follow on with the next petition: to be delivered from all evil that may assault the

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body or the soul, unless, of course, it is God's will that we should undergo such trial (*But deliver us from evil*). And, continuing, we end with the beautiful ascription of adoration to Almighty God (*For Thine is the kingdom and the power and the glory for ever and ever*).

Study the petitions of this prayer ; mark its beauty and its simplicity, its brevity and its adaptability to all the needs of man ; say it and many another prayer frequently this Lent, with a sincere desire to be better, and we venture to say that Easter will find all who do this happier and holier, and well on the road of the spiritual life.

MEDITATION : In prayer we address God, praising Him for His goodness and thanking Him for His blessings, beseeching Him for our needs and confessing to Him our

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frailties. In Meditation we *think* of Him, the "*Father of Lights from Whom cometh every good and perfect gift.*"

Oh! What a blessed privilege is this: to think of God, for to *think* of Him is, for the time being, to *live* with Him. No human mind, it is true, can conceive of God as He is, for finiteness cannot grasp infiniteness, yet, as a little child loves to gaze into his earthly father's face, and ofttimes thinks of that father's love for him, although he may not understand that father's being, so we, the children of God, can look in spirit at our Heavenly Father and think of His graciousness, although we may not comprehend His Deity.

In meditation, the soul grows into harmony with the Divine mind, for the higher we raise our thoughts above earthly things, the more heavenly things come and dwell

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in us. The Beatitude says: "*Blessed are the pure in heart, for they shall see God,*" here now on earth as well as hereafter. Will any gainsay the statement that the earnest communicant at the Altar, the devout soul in meditation, the fervent man in prayer, does not see God, though it be "*through a glass darkly*"? We fancy not, for never one tries to raise himself to a higher life and to strive after the things pertaining to God, that the Heavenly Father does not send His Light and Grace to brighten the way.

In meditation we may think of the Father, the First Person of the Trinity, as the Creator and Ruler, of all His wondrous works about us, of His Divine guidance through all the ages of the world, and of the many blessings with which He surrounds us. Or we may think of Christ, the Second

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Person of the Trinity, as our Saviour and Judge, of His miraculous birth, of His perfect life in His humanity, of His beautiful teachings, of His bitter Passion and Death on the Cross, and we may contemplate Him as now in Glory, He, the Crucified One sits at the Right Hand of God. Or again we may think of the Holy Ghost, the Third Person of the Trinity, of His marvellous works and powers, of His ever dwelling with us, of His speaking to our inmost souls, urging us to do right, restraining us from doing evil.

This meditation may be well made sometimes silently kneeling in dim Cathedral aisle, or quiet Church, gazing at the Cross that rears itself upon the Rood Screen under the vaulted heights; sometimes at home, looking on the Crucifix, the reminder of our Blessed Saviour's Death,

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thinking of that sacred symbol, until the reality of that of which it is but the sign dawns more and more upon us, and before our eyes we see the Suffering Christ, as on that Tree of Calvary He shows us the greatest agony that the world has ever seen, while He seems to beckon us with those pierced, outstretched arms, to come unto Him, "*the Lamb of God Who taketh away the Sins of the World.*"

Another plan is to select a passage of Holy Scripture, study it, read the commentary upon it, and then reverently and earnestly consider it in all its bearings, trying to obtain some strong lesson to apply to our own lives and experiences.

Still another suggestion, and this is one that even a little child may follow, is to procure some book of drawings or photographs of Holy Persons, Scriptural characters or

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scenes, pictured by the greatest artists of ancient or modern times, and then with it in hand to turn its pages with a devotional spirit, thinking of the meaning of each and every subject we see. We well know in the early days of the Church, when few could read, that the people were taught the central doctrines of the Christian Religion by means of pictorial representation, giving rise to the illuminated books, the rich stained windows, and the life-like carvings, still the glory of our Cathedrals and Churches. Why not still follow to some extent a practice that cannot but exercise a good effect upon all?

In this fleeting life let us then not forego meditation of Him Who makes the Everlasting Life a possibility, and especially in Lent, when we commemorate Christ's Fasting in the Wilderness, let us think

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oft and deeply upon His Passion and Crucifixion.

READING: This needs but few words to endorse it, for it should be apparent to all that if we would learn much about God we must read that which tells us of Him. And in Lent it will also form a consistent part of our withdrawal from the world if we devote what leisure we have for reading to works of a religious or devotional character,

Study the Holy Scriptures—we cannot know too much of their teaching; the Book of Common Prayer—it forms part of our Church life; books of devotion and instruction—they raise the soul to God; works of religious history and doctrine—they explain the things pertaining to God.

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And above all, let there be a method in our reading. Let us not attempt too much, yet let us aim high, for better to fall short of a noble ideal than to choose a low one and scarcely attain it.

HOLY COMMUNION: In prayer, in meditation, in reading, *we go to God*; in Holy Communion *God comes to us*. The first three mark our *spiritual duty*: the last one marks our *spiritual privilege*.

We worship not, as the poor benighted heathen, a god of stone, which comprehends not, which receives the adoration but is impotent to give a blessing, for unlike our God, the Living God, Who created his worshipers, the poor savage worships the stone god his own feeble art created.

We render God our love, our adoration, our devotion. He rewards us here on

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earth by making us partakers of the Blessed Body and Blood of Jesus, given to each faithful communicant under the forms of bread and wine which still remain.

Reader, have you knelt in lowly penitence at God's Altar and partaken of that Blessed Sacrament? If so, then you know of the wondrous joy and exaltation, the heavenly grace and comfort that come with the Bread of Life! If you do not in some degree feel this then be assured that something is lacking in your approach, be it humility or repentance, love or faith, and if so, you should lose no time for a searching examination of yourself so as worthily to partake.

Have you never had this Blessed Sacrament? Have you never experienced the joy that cannot be expressed, that may even seem incomprehensible to all

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but those who have communicated in the right spirit and who know? If not, then why not? Why do you hold back? Why do you not avail yourself of all of the privileges of the Church? If not a communicant, be confirmed. If a lax communicant, resolve to be different.

Do not put yourself in antagonism with Christ, our Blessed Master, Who said, "*Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life.*" It is the command of the Master. No Christian needs greater reason than that! It is also the faith and practice of the Church. If we had not the former unanswerable reason this would be enough! Come, then, trusting as a little child, believing that what Jesus said He would do, He will do, and with faith and

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humility, love and repentance seek Him Who, in His own appointed way, gives Himself to us in the Blessed Sacrament of the Altar.

And as the Blessed Sacrament is at all times, not only our solace and joy, but also our greatest help in resisting temptation, let us especially in this Lenten season make frequent communions, for then specially will the Devil assail us, yet fresh from Christ's Holy Presence, and strong in the help that comes in the Blessed Sacrament, we will now be able to beat back the arch-enemy and win the battle for Christ.

Herein, then, lies the power of the Spiritual Life. He is not really a Christian who scorns such a life. He is but a lukewarm Christian who refuses to follow it. Some, in the past, may not have realized

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all that it means. Others may have failed to live up to their high ideals and good resolutions.

But given an humble heart, an earnest resolve, and an undaunted perseverance, and each year will see such an one further on in the path of life, higher up the ladder that leads to the things of God.

Let all, then, make Lent a time of testing their strength, as well as storing up power to resist temptation in the future, and let all humbly begin at once in the cultivation of what is a prime necessity if we would live for Christ and in Christ, the
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VI.

THE LIFE OF SACRIFICE.

We now come to the consideration of the greatest and primary teaching of Lent, and one that in its observance embodies all that has gone before—the lesson of Sacrifice.

We have inquired into the historical warrant for Lent, and have traced its observance back to the earliest days of the Christian Church, showing the authority for the fast as presented to us in the Church's *universal custom*; we have searched the Scriptures and there, in that Holy Bible, have found our Blessed Lord's endorsement of such a fast, in His own

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example, and in the teachings of His followers, in the Gospels and in the Epistles, thus giving us the authority for the fast as shown to us in the Church's *written teaching*; we have examined the important phases of the Spiritual Life, as exemplified in the lives of the Saints of olden time and in the lives of some in our midst to-day, seeing therein the authority for the fast as witnessed in the beneficial results of their labours and abstinences, giving to us the Church's teaching of *expediency*, and now, ere closing our little argument, we submit in the lesson of Sacrifice a fourth source of authority for the fast, or the Church's doctrine of *necessity*, for if we believe the words of Saint Paul (Epistle to the Ephesians vi, 14), "*But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by Whom the world is cruci-*

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fied unto me and I unto the world," then of necessity it becomes the duty of all to learn this central lesson of self-sacrifice, for hereby only do we own the Cross and copy the Life of the Crucified.

As Christianity infuses a hidden power into the Mystery of Life, and makes even that which has seemed a monotonous round of duty become a glorious opportunity for good, so the love of Christ, which is the basis of all Christian living, when alone it prompts the every thought, word, and deed, transforms the sacrifice into a precious privilege of serving Christ. As the little coral insect, building in the sea, rises little by little in its labours, until at last, it reaches the air and sunlight to die, giving us the lovely coral island, against which the mighty billows of the sea thunder in vain, so we, by steadily doing our duty in

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the sea of trouble, sorrow, and toil, will rise superior to it all, ere we pass away to that eternal sunlight of God's glory, giving to the world an example of holy living which adds its power to that Church, against which even the powers of Hell cannot prevail.

Sacrifice is not only one of the fundamental bases of the Christian Religion, but it is also the corner-stone of the well-being of society. Without it society falls lower than the level of the brute creation, and drags on its existence of contemptible selfishness. With it society becomes elevated and ennobled, for the spirit of self-sacrifice, emanating from God as all noble things do, shines forth in its beauty in all who cultivate it. There may be no acknowledgment of any Christian motive prompting it, but confessed or not, there is no

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denying the truth that sacrifice is essentially Christlike.

This applies to the doers of the numerous philanthropic and humanitarian works seen on every side, where in their lives is seen the first glimmering light of Christian faith. Not yet do they their good deeds for the Blessed Master, but still in a measure they serve and believe in Him inasmuch as they do these things to His creatures, their brother-men.

Thank God! We see this lovely spirit of self-sacrifice even now in the midst of a gainsaying, naughty world!

How willingly does the matron bear the bitter pains of travail and labour, even cheerfully going through the valley of the shadow of death that she may become a mother! Does she endure this to bring into the world an immortal soul to be

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reared to the service of Christ and prepared for the world to come? Perhaps in many cases not so, but whenever you see a good mother patiently teaching her child to do good and to resist evil, so far at least she practices if she does not profess the glorious vocation referred to. From the birth of her child to her death, the life of a good mother is one of continual love and self-sacrifice !

How gladly a father wearily toils and works, sometimes far into the hours of the night, enduring discomfort, fatigue, and privation that he may surround his wife and family with the comforts and necessities, if not the luxuries of life, and give his children an opportunity in the world ! Does he make these sacrifices because he realizes that God has given to him the responsibility not only for the support of his

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household, but also for its spiritual and moral life? Perhaps not, yet the very love for his dear ones, that makes him reckon not the sacrifices he makes, is a love born of heaven, not of earth, and in its way shows forth God's love.

So it is in many spheres of life. The lover's life is only elevated and noble when mutual sacrifices enter into it; the married state is only the happiest of all when its varied responsibilities are cheerfully assumed. Then the many sacrifices are gladly made, in order to minister to another's comfort or contribute to another's pleasure, or to cheer in joy and soothe in sorrow that dear one whom it has been God's grace and pleasure to unite in Holy Matrimony with the other. Aged persons may show it; young children may show it; all men *may* show it and many *do* show it

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—in fact, it is in sacrifice that all the relations of the family show forth in their beauty.

Sacrifice is undoubtedly an ideal of the social world. All commend it, though few practice it. Even the man who is steeped in the poison of selfishness and self-indulgence is rarely so far gone to what is noble as not to have at least a faint appreciation of this beauty of self-sacrifice in *others*.

Yet all of these sacrifices, while approved by the whole social state and endorsed by the Christian Church, are nevertheless not the noblest kind, for they are by nature a mingling of the earth earthy and the heaven heavenly, the first because the acknowledged motive is generally to achieve worldly comfort or success, the second because whatsoever the motive, the act is essentially of God.

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If, then, such sacrifices by man for man are accounted virtues, how much more so are they so, when they are done to God and not to man, to the Unseen and not to the seen! Here is the highest type of sacrifice! Here there can be but one motive! There is no earthly reward! There is no worldly gain! The sacrifices are made to Him alone, Who lovingly looking down on the world, sees every good and evil deed, and in each sacrifice made for Him and to Him breathes upon it His blessing.

This is the kind of sacrifice that shines out in the full light as a glorious privilege. All our sacrifices should be willing sacrifices, for we do them not to propitiate a stern God, but to show forth love to a dear Redeemer.

It needs no logical reason to support it.
The sum of the whole argument is this :

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Christ died for us on the cross of Calvary: can anything be too much for us to bear and suffer for Him? Christ gave Himself up that He might gain for us the Hope of Eternal Salvation: can anything be too much for us to give to Him?

As we realize the wonderful fact of this Great Sacrifice of our Most Holy Redeemer, which alas! too few seem either to realize or to care to realize, we find in it both the incentive for us to make any and all sacrifices, and the strength to enable us to bear any and all sorrows. How beautiful sound the words of the great Saint Augustine as translated by Charles Reade: "O Christian Soul, look on the wounds of the Suffering One, the blood of the dying One, the price paid for our redemption. These things, Oh, think how great they be, and weigh them in the balance of thy

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mind, that He may be wholly nailed to thy heart, Who for thee was all nailed unto the Cross? For do but call to mind the sufferings of Christ and there is nought on earth too hard to endure with composure." If earthly love for their dear ones has made martyrs and heroes of many an one both in palace and hut, what should love for the *Saviour* make men be?

As sacrifice for mankind is a duty and a virtue, as sacrifice for Christ is a greater duty and a greater virtue, *though here let it ever be remembered that we are saved through no merit of our own, but through the merits of Christ*, where do we turn for the full embodiment and full exemplification of this self-sacrifice which we have aimed to prove is incumbent upon all who profess Christianity? Truly to the Life of our Blessed Lord, Who, though the Son of

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God, was born of a Virgin and lived among men as the Perfect Man.

To have been a *perfect* man He must have been endowed with all the various attributes of our humanity: a body in which to feel hunger and thirst, cold and heat; a mind with which to grieve over the awfulness of sin, which He above all others must have felt; a soul with which to see the loveliness of God, which He alone knew. Christ being thus perfect, we must of necessity admit that each and every function of the body must have reached the highest development of which it is capable, hence the bodily ills and sufferings which He voluntarily assumed must have been felt all the more acutely. That fast in the wilderness must have been incomparably greater to Him than it would have been to any of us; that agony in the Garden must have

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brought a cup of anguish such as we could never conceive; that Crucifixion must have been such an agony to that perfect nervous system as we in our incompleteness can but imperfectly realize! So in Him, the Sinless One, though endowed with our humanity, we see the Christian Ideal. We worship and adore Him as God: as man we copy and follow Him.

Some love to copy the beautiful lives of dear ones about them. All should love to copy Him, Who is the Brother to all.

He fasted: let us fast or abstain at stated periods from earthly food. He endured a lonely watch in the wilderness: let us watch and pray. He defeated the Devil with words of Holy Scripture: let us study the sacred writings in order to do likewise.

Yet in all that we do let our sacrifices be real and rational. Not like the ancient

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Manicheans do we scourge and mortify the flesh and speak of "this vile body," but rather do we remember that Christ tells us that our bodies are the "*temples of the Holy Ghost*," to be honoured and treated as such.

There can be no iron-clad rule laid down for the measure of fasting each can do, but if we are truly in earnest, our love, controlled, however, by reason and common sense, will show us that which we can do, each in his or her own way. Here, of course, we refer to actual fasting from food and abstaining from flesh meat, two very different things, yet both accentuating the same idea. Prayer, advice, and trial, will show how closely we can live up to the full sense of the Church's requirements.

But there are many other sacrifices all can make: the sacrifice of fleshly lusts by

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controlling such sinful desires ; the sacrifice of ease, by avoiding idleness and laziness and having a real object in life ; the sacrifice of inordinate longings as for drink and dainties, by giving them up ; the sacrifice of personal convenience and comfort in order to do a kind act to one who needs it ; the sacrifice of leisure moments in order to visit the sick and the poor and to help the work of the Church ; the sacrifice of money, to give liberally to those who need it, especially denying ourselves luxuries and even comforts in order to give more away ; the sacrifice of dislike of spiritual things, by bringing more heart and love to bear upon them so that perfunctory duties become religious joys ; and, lastly, the sacrifice and crucifixion of SELF, bringing each and every part of our nature into subjection to Christ, so that "*we live in Him*

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and He in us," each day starting out to do so much for Him and so much for our fellow-men.

Now, however, we see the change in the latter vocation, wherein our works no longer done from mere philanthropic motives, but from the love of Christ, instead of being so much done for man become so much done *for Him*, for "*Inasmuch as ye have done it unto one of the least of these my children, ye have done it unto Me!*"

Thus all Christian sacrifices end as they begin, in works done for Him through love of Him, and as we climb this ladder of sacrifice, each round being some selfish desire that we have trodden under foot, we find in the conquering of self that we have gained that which nothing in the world would give us: "*The peace of God, which passeth all understanding.*"

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And here a last but most helpful thought comes in what is known as Vicarious Sacrifice, or what might be interpreted in the language of everyday as sacrifice made for another, in order to atone or make expiation for sin.

Our Blessed Master gave us the greatest example of this when on the Cross of Calvary, by His Sacrifice of Himself for the sins of the whole world, He made expiation and atonement for us. Vicarious sacrifice is often seen in our midst to-day, though sometimes not perceived as such, for whenever we *give* for another, whenever we *suffer* for another, whenever we *bear* for another, that in a measure is vicarious sacrifice.

This thought can be carried with consistency one step further: as Christ in His vicarious sacrifice on the Cross atoned

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for the sins of the whole world and opened to man the Kingdom of Heaven, if man will so live as to gain that eternal happiness, so we in self-consecrated lives, and in special ways may make vicarious sacrifices which under God's Providence and with His Divine approval may atone for the sins of some one near and dear to us.

It is a beautiful thought and a helpful one, and we commend it to the consideration of all, for it adds another incentive to the living a life of sacrifice.

This is the lesson for all the year, but Lent is the battlefield. Conquer self this Lent, and ever keep a strong guard upon it, and each succeeding Lent will find less to win, and will partly reveal the Mystery of Life in the glorious privilege of self-sacrifice.

Perhaps some one exclaims, "Here is

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the argument for Lent, but there is no rule." No! There is no rule given. If any one wishes a fixed rule to be given him, let him consult some of the clergy, who are those who are the best and truest guides in the spiritual life and the life of sacrifice, as they are Christ's ordained followers in the Eternal Priesthood.

And yet if there are some desirous of keeping Lent, who are too shy to call on the clergy to obtain their advice and guidance, or find it impossible to decide for themselves that which they should do, we will vouchsafe this much of a rule, very imperfect, it is true, yet *tried* and *found helpful by laymen* :

Church-going : Go once a day to church, if possible, during Lent, and let nothing prevent you except a work of mercy or a call of duty. Try to hear the preaching of

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the Cross, and let its truths sink deep into the soul. Frequently be present at the celebration of the Holy Communion, and, if possible, often partake, but use special care that this frequency does not lessen the proper preparation for such a blessed gift.

Fasting : Follow the rules, if possible, to be found in the Church's Kalendar, or if really assured that health and strength will not permit, then at least give up something in the way of comfort or luxury that is *hard* to give up, so that the sacrifice may be a *real one*.

Devotion : Give regularly some time daily to earnest prayer, if but ten minutes, at morning and evening. Try to find out your greatest sins and faults and correct them. Meditate regularly as suggested in our argument, if but five minutes at a

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time. Read regularly good and helpful books and try to be more learned in the things pertaining to God. A short amount of time well spent in such ways is far better than hours which have no love behind them.

Almsgiving: Give liberally to the Church and to the distressed. Seek out the deserving poor. Sympathize with them. Do not ruin them with foolish alms but strive to help them sensibly. Study their needs and conditions. Look on them as brothers in Christ. Deny yourselves that you may have more to give, and do all for Christ, Who sees all.

In conclusion, let love be your controlling power, common sense your rudder, and the Cross your flag. Withdraw as much as possible from gayety and merriment and with quiet, happy, thankful

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hearts try to follow your rules, ever increasing that which you do as you grow in grace and strength. And may God bless and help you !

VII.

THE CALL OF THE CRUCIFIED.

On the cold wintry air of the early morn of Ash Wednesday toll out the bells of the Churches ushering in the Lenten Fast. Deep, sonorous, musical, they call the hearer to God's Altar, to make confession of sin and renew the resolutions for a better life. In Church and Chapel, in Spire and Tower, they chime or toll, and their ringing seems to voice the privileges and joys of the Lenten season if the listeners will but avail themselves of them ; privileges and joys embodied in the one beautiful thought of a closer life with Christ.

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Hark! Dost hear that other sound, far more beautiful, far more inspiring than even the softest toned bell! Far down the centuries we hear it, cheering each changing age with its music! In spirit we follow it as it seems to call us, back along the cycles of time, until, kneeling at the Cross of Calvary, we look upwards and see there between the earth and the sky the form of the Saviour!

It is the Voice of the Crucified One! Far sweeter than chiming church bell, or any earthly sound, that Voice seems to say in loving, pleading tones: "*Is it nothing to you, all ye that pass by?*" Down through the centuries we hear Him asking that solemn question. Down through the centuries we see the vision of that Cross, underneath which seem written the words, "Sinner, see thy work."

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My brothers, the Voice of the Crucified is calling us now. He is pointing to the Cross. He is showing us that one "*full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.*" He is re-presenting to us that wondrous act of suffering and death that startled even the heathen philosopher out of his sophistries and stoicism and brought many an one to the feet of the Crucified Christ. He is bringing before our eyes the greatest example of love that the world has ever witnessed or ever will witness, for there could be no greater!

Clear, beautiful, pleading the Voice of the Crucified sounds. My brothers, what answer will you make? No lover of Him or follower of Him, turns away from that Cross! No true servant of Him avoids the shadow of the Cross, as it falls across

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the earthly path of life, in the solemn season of Lent. Paradoxical as it seems, in an acceptance or refusal of that Cross, lies our spiritual life or death. If we refuse it, it will crush us with its weight ; if we accept it, it will raise us toward Heaven.

Let us this holy season draw near to the Cross with love and adoration. Let us journey to Calvary, and gaze on that Divine Form. Let us cast all of our cares and trials, sorrows and sins at the foot of the Cross, and look to Him the Burthen-Bearer ! Let us embrace that Cross as did the holy women, and carry it in our hearts throughout our life's journey ! Let it be our solace for earthly care and grief, and our help against sin and temptation. Let it be the reminder of the Saviour's Love and Sacrifice and the incentive to

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our own love and sacrifice. Let it be the sacred symbol by which we bring others to the Redeemer's feet, and the means of keeping alive our own faith and devotion. Let it be our guide in life, in the sunshine of our youth, in the noonday of our prime, in the even of our age. Let it be our one hope in "*the dry land where no water is,*" that land of the Valley of the Shadow of Death. Let it sustain us until in the last day again we hear the Voice of the Crucified, "*Come unto Me, all ye that labour and are heavy laden and I will give you rest,*" "*My peace I give unto you,*" "*And ye shall find rest unto your souls.*"

Rest and peace! On earth who would not have rest and peace? Not the rest and peace that comes in sloth and idleness, (which is no real rest), but the inner joy

The Call of the Crucified.

that comes from a life given up to the Master's work !

Rest and peace for Christian workers, not "Christian" idlers ! For Christian believers, not "Christian" scorers !

Rest and peace ! In Heaven who would not have rest and peace ? There in the company of the saints and angels to stand in the presence of God, on Whose right hand is the Crucified Christ, with the marks of the nails in His hands and His feet and the piercing of the spear in His side, Him the Saviour and Redeemer of mankind, Who, for the sacrifice on the Cross, asks but for our hearts with all their adoring love and devotion.

Rest and peace, we find it there for ever, and ever and ever, but it is the rest for the *weary*, for those who fought, struggled and worked in their earthly life, for

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those who offered up themselves as a loving sacrifice to Him, Who died for them, for those who sought out every chance and opportunity for prayer and devotion, communion and sacrifice.

Rest and peace for those who have copied the Master; ay, copied the Master even in keeping the Lenten Fast ordered by His Divine Institution the Holy Catholic Church, a fast that has made weak men strong, doubting men believers.

Hark! The Divine Voice of Jesus is calling: "*Is it nothing to you, all ye that pass by?*" He hungers for our love, He thirsts for our devotion! What love to die on the Cross for us! The Crucified calls us: "*Come unto me all ye that labour and are heavy laden and I will give you rest.*" Longingly the Divine Face of the Crucified looks down from the

The Call of the Crucified.

Cross! Beseechingly the Piercèd Hands
of the Crucified beckon! Lovingly the
Beautiful Voice of the Crucified pleads!
My brothers, what answer will you make?

APPENDIX

CONTAINING A

SHORT FORM OF PRAYERS FOR DAILY MORNING
AND EVENING USE,

APPROVED BY THE
BISHOP OF MILWAUKEE.

TOGETHER WITH

A Few Practical Suggestions to be Followed in Preparation
for Receiving the Holy Communion.

(The forms herein set forth are intended not only to be used during Lent, but also during the whole year. They should especially commend themselves for Family Worship. The Prayers for the most part are but shortened forms of those to be found in the Book of Common Prayer. It is hoped they will but lead to a more regular use of that book. On Wednesdays and Fridays the Litany should also be said as set forth in the Book of Common Prayer.)

APPENDIX.

SHORT PRAYERS FOR MORNING USE.

IN the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom and the power and the glory for ever and ever. *Amen.*

ALmighty God, we most heartily thank Thee for our creation, preservation and all the blessings of this life, for Thy loving care and watchful providence over us all our days and for having delivered us from all the dangers and perils of the past night, but above all things for Thine inestimable love in the redemption of the world by our Lord and Saviour Jesus Christ, for the means of grace and for the hope of glory. And we beseech Thee to accept this our morning sacrifice of praise and thanksgiving, continuing these Thy blessings to us and to all men, and taking us and all who are dear to us under Thy fatherly care and protection. More especially we pray Thee to give us the grace of Thy Holy Spirit, that we, being unfeignedly thankful, may show forth our praise, not only with our lips but in our lives, by giving up ourselves to Thy service and walking before Thee in holiness and righteousness all our days: through

Short Morning Prayers.

Jesus Christ our Lord, to Whom with Thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

DIRECT us, O Lord, in all our doings with Thy most gracious favour and further us with Thy continual help, that in all our works begun, continued and ended in Thee we may glorify Thy holy Name and finally by Thy mercy obtain everlasting life through Jesus Christ, our Lord. *Amen.*

O MOST Merciful Father, look with pity, we beseech Thee, upon all those in sorrow, trouble, sickness, or distress, relieving them according to their several necessities or else giving them patience to bear their troubles; remember in mercy all sinners and criminals and all who have erred and strayed from Thy ways, giving them repentance and better minds; have compassion upon all men, and pour into their hearts such love towards Thee that they may turn from their wickedness and follow Thee, the only God, for the sake of our Lord and Redeemer, Jesus Christ. *Amen.*

O LORD, Who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence that our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness and true holiness, to Thy honour and glory, Who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Appendix.

SHORT PRAYERS FOR EVENING USE.

IN the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom and the power and the glory for ever and ever. *Amen.*

ALMIGHTY God, we most heartily thank Thee for Thy goodness and loving kindness to us and to all men, for Thy loving care and protection to us this day and for all the many blessings of the same, beseeching Thee that we may ever love and praise Thy Holy Name and follow Thee all the days of our life for the sake of our Lord and Saviour, Jesus Christ. *Amen.*

ALMIGHTY and most merciful Father, we humbly pray Thee to have compassion upon our sins and infirmities and grant that we being sincerely penitent and confessing them unto Thee, by Thine infinite goodness and mercy may obtain forgiveness of the same. And we beseech Thee, grant us grace so to resist the deceits of the world, the flesh and the devil, that we may live to Thy honour and glory in this present and in the

Short Evening Prayers.

world to come attain everlasting life, through the merits and mediation of Jesus Christ, our Saviour. *Amen.*

O LORD, Who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence that our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness and true holiness, to Thy honour and glory, Who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

WE beseech Thee, O Lord, pour Thy grace into our hearts: that as we have known the Incarnation of our Lord Jesus Christ by the message of an angel, so by His Cross and Passion we may be brought to the glory of His resurrection, through the same Thy Son, Jesus Christ, our Lord. *Amen.*

LIGHTEN our darkness, we beseech Thee, O Lord; and by Thy great mercy defend us from all perils and dangers of this night; for the love of Thy only Son our Saviour, Jesus Christ. *Amen.*

O SAVIOUR of the world, Who by Thy Cross and Precious Blood hath redeemed us, save us and help us, we humbly beseech Thee, O Lord. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Appendix.

PREPARATION FOR HOLY COMMUNION.

IT is our bounden duty, ere we presume to receive the Blessed Sacrament, that we should make a careful and thorough examination of our conscience and follow this with a full and complete Confession to Almighty God. This must not merely be a Confession of Sin in the abstract but must be a Confession of Specific Sins, which we may have committed in thought and word and deed, and it must include Sins of Omission as well as Sins of Commission.

This Examination and Confession to be real must be coupled with sincere Repentance and Contrition, and must be supplemented by self-imposed Penance (and Restitution and Reparation if the sin calls for it). Examination and Confession must also embody the sincere resolve to lead a better life, and must be made in love and charity with all men.

There are many printed forms containing detailed questions for self-examination. Some persons need these and should use them. Others having a greater insight into spiritual things and a more devotional nature, may find their *own* questions more to the point (assuming of course that the examination be made in a most humble and conscientious manner).

A very good and helpful method of self-examination is :

I. By the Rule of the Ten Commandments, in all their various application.

II. By the Seven Deadly Sins of Anger, Covetousness, Envy, Gluttony, Lust, Pride, and Sloth, which in reality embody many sins sometimes looked upon as venial.

Preparation for Communion.

III. By Faith, Repentance, and Charity, or our duty toward God and our duty toward our neighbor.

Only after such Examination and Confession to God do we worthily partake of the Blessed Sacrament, which is the "refreshing and strengthening of our souls" by the Body and Blood of Jesus, Supernaturally, Spiritually, and Really Present under the forms of bread and wine which remain after Consecration. Surely such a precious gift should excite our deepest longing, and should be approached with holy fear and repentance, deep adoration and thanksgiving.

Sins are generally divided into two classes, Mortal (or Deadly) sins and Venial sins.

This classification, however, is but an arbitrary one, for what we commonly regard as a trivial, venial sin may in reality be to us a mortal one, inasmuch as if constantly indulged in, *it may cut us off or separate us from God*, when little by little the soul will sink into such a condition, that no longer will it be able to see or do aright or realize the depth of its fall.

Separation from God, then, is the best definition for Deadly Sin, for as our natural members die physically if cut off, so we who are members of Christ die spiritually if cut off or separated from Him, Who is God.

Thus, then, it behooves us to meditate oft and deeply upon the awfulness of sin and the power of sin, in order that we may the more strongly fight against it, and may the more humbly seek our dear Redeemer Who gives us in the Blessed Sacrament of His Body and Blood special grace and strength to fight and conquer.

Appendix.

(And if any one after such devout and thorough self-examination "cannot quiet his own conscience but requireth further comfort or counsel," let him follow the instruction of the Exhortation in the Prayer Book after the Holy Communion Office, and seek some Priest of God, to him to "open his grief; that he may receive such Godly counsel and advice as may tend to the quieting of his conscience and the removal of all scruple and doubtfulness.")

A PRAYER TO BE USED BEFORE SELF-EXAMINATION.

O MOST merciful Father, Who hast compassion upon all men, help us now so to examine ourselves and to confess our sins unto Thee that we may obtain Thy pardon and forgiveness. Receive us we pray Thee in mercy. Help us feel true sorrow for our faults. Grant us grace to have a firm trust in Thee. Cleanse us from all our sins in the Precious Blood of Jesus. Enlighten our hearts with the grace of Thy Holy Spirit, so that truly repenting of our sins, earnestly resolved to lead a new life and in love and charity with all men, we may worthily receive the Blessed Sacrament of the Body and Blood of our Saviour Jesus Christ with all the benefits and blessings of the same, for the sake of Thy dear Son, our Lord and Redeemer. *Amen.*



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